1: Lowie E-5 (1926) 1939 NT20 Washo NT20

IV. MATERIAL CULTURE

Economic Life

433 184 114 Barrett has properly stressed the economic differences due to the contrast between a Sierra and a Basin habitat. The following fragmentary notes are corroboratory and supplementary.

262 [171] Acorns (ma'lɛŋ) were associated with California, and even the Antelope Valley people did not live on them to any great degree. However, the Washo prepared a dish called mɛgi'ʷgala by mixing acorns and venison.

222 [462] [413] [251] [252] [415] Pine nuts (t'a"gam) were gathered by men and women coöperatively, the husband knocking ripe ones off the trees with a big hooked pole and the wife gathering them. The women would pick them out, put them in a basket, and let them dry. When dried, the nuts could be kept for about a year; in the spring a pit was made for storage, in the winter they were taken out for consumption. The Washo made a pine-nut "soup," which was eaten with spoons. According to Bill, people went for pine nuts in September.

226 [343] [131] [501] Along the Walker River the Washo constructed many "fish houses,"—a statement that extends their boundaries appreciably toward the east. Trout (a"t'abi) were speared with shafts about seven feet long. Fish were also taken by nets and clubbed to death. Sometimes fifteen were caught in a day. On Lake Tahoe, a group of Washo would go after fish in rafts (see below).

224 [624] [756] Antelope, deer (mɛmdu"wi), and jack rabbits were hunted communally, the first-mentioned under the guidance of a dreamer (p. 324). Jack, possibly expressing a local difference, said that deer were hunted by only one or two men and only in the mountains. According to another statement, four or five hunters would mask themselves with deer heads in stalking the game. They would shake up dirt to determine the direction of the wind so as to forestall being scented, thus sneaking up to shooting range. A communal deer hunt was organized in September, when the deer were fat, but not every year. The leader, who did not derive his office from dreams, would say, "Get together, we'll try to kill a few deer." Then the men assembled on the day fixed, bringing their blankets since they were to camp out for about a week. Possibly as many as fifty Washo from Douglas County would travel afoot about thirty miles [484] toward, say, twenty miles from McKinney, California. It took them two days, camping according to their leader's instructions. The next morning, he spoke to them. He remained in the middle, his followers dividing so as to form two arcs of a circle flanking him and finally connecting again. When they sighted deer, they killed up to ten or fifteen a day. The next day, they moved to another spot; and so on, for about a week, thus covering altogether many thousands [482] of acres. At last they stopped and returned, carrying by means of tumplines loads almost too big for them. For deer no corrals were built.

624 224 The communal rabbit hunt was also purely secular. Barrett mentions a hereditary chief for rabbit hunting[*] and all other coöperative hunting and fishing operations. "He it was who notified the people of the arrival of the

[*] *Op. cit.*, 12.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

FIRE AND FOOD PREPARATION

372 When Bill was a small boy, more than fifty years ago (Bill *loq.* 1926), he was taken over the mountains by his father, who made fire with a drill (wa'cu peti"li). The shaft was about twenty inches long, the hearth pitted, and sage-
[314] brush bark in the pits served as tinder. On another occasion Bill said that the
[415] point was tipped with pine gum. The fire-making implements were carried in the deerskin quiver for the bow and arrows. Henry Ridley (Glenbrook, Nev.)
[411] said he could drill fire, using a rosebush shaft tipped with sagebrush and a hearth of cedarwood, with cedar (?) bark for tinder.

252 A stone mortar, hollowed in the middle, was used with a basketry hopper.
415 But there were also flat stone metates and mullers for grinding. Pine nuts were
412 both pounded and ground.

WEAPONS

411 Bow (ba"lohot) and arrow (meki'tset) were the principal weapons. The wood
[824] for bows was that of a cedar-like tree from the California side. According to one informant, the arrows were painted with a green pigment obtained from a grass. The points were flint, the shaft made from a bush growing along streams.
[237] A poison (muca"gau nu"ei) was taken from a rattlesnake killed for the purpose, the substance being mixed with pitch, then put on the top of the arrow point. Shot half an inch into the body, this poison quickly killed.
[237] The bowstring was of deer sinew. Jack illustrated the release as being with the finger on the right side of the arrow, the thumb on the other.

DWELLINGS

342 The huts recalled by Jack were conical structures with a smoke hole, the door being possibly three feet high and covered with an old rabbitskin blanket.

BASKETRY

285 Mr. E. W. Gifford learned from Lucy Farmer, the Washo wife of a Southern
[314] Maidu at Colfax, that only pifion-pine pitch was satisfactory for pitching water baskets; digger- and yellow-pine pitch will not do. She also said that Washo and "Paiute" water baskets differed, one being pointed, the other flat-bottomed.

Spotted George is the only man who ever made a basket.

DRESS AND ADORNMENT

302 Unlike other tribes, the Washo did not put red paint on their hair, but both
[291] sexes decorated the face for a dance (Bill). Women tied their hair in the back,
[283] but wore no headgear. The men, such as Dave's father-in-law, wore a netted cap made of string derived from some reed.

Men made moccasins for themselves as well as for their wives. When Bill
291 was growing to be a man he wore moccasins of a Sunday (*sic*), sometimes
● [462] pretty beaded ones. A moccasin consisted of a sole and an upper, both of buckskin, but the former from the tough part round the deer's neck. However, the

Pinenut pickinggrounds and eagle aeries were owned for exclusive use purposes by kinship groups. It appears that these traditional forms of private ownership developed as an institutionalization of the personalization of property and rights obtained through use.

Inheritance is a transfer of ownership from a deceased person to a living person or persons. It is based on a pre-existing relationship between the deceased and his successors, is personal, and usually traditional (Hoebel 1958, 458). Generally in primitive societies inheritance of chattel goods follows the sexual division because the distinction between men and women's goods is so complete. Also land tenure is generally communal with some kinship and residence group modification.

Among the Washo the complete destruction of a person's goods at his death precludes inheritance of chattel property. Real estate is essentially communal and for the tribe, inalienable. Hank Pete said that when "Captain Jim" (Gumalanga) received two sacks of flour for the land around the present town of Genoa, Nevada from John Reese in 1851 he had no concept of alienating the land. John Reese thought he had bought land while Captain Jim thought he had merely received a gift in exchange for providing the strangers temporary use of lands.

Though modification of the communal nature of real estate came in the case of pinenut groves and eagle aeries, this modification is not subject to inheritance in the full sense. It is more a heritage by virtue of birth, rather than inheritance by virtue of death. There was, for example, no transfer of ownership of eagle nests when a person died; individuals, however, referred to their relationship with the deceased in order to reaffirm their rights to the baby eagles.

Division and Specialization of Labor

Division of labor within the household called for the women to do the general gathering of seeds, nuts, roots, berries, and insects. The women cooked, made baskets, and tended the children. The men hunted, carried water, gathered firewood, prepared the skins, and made most of the clothing, fiber cords, rabbit skin blankets, rabbit nets, and hunting and fishing gear. Men and women both gathered pinenuts, fished, and worked in the construction of houses. This division of duties was not rigid so that each sex knew and participated in activities of the other sex.

Division of labor by age was related to ability and the development of skills. Soon after a child began to walk he was given small tasks to do and ability and responsibility was expected to increase gradually with age. By puberty the individual was a full contributor to the household. With old age the more sedentary crafts such as basketry and net making were emphasized.

571
433
431

of the relationship is wide, and "spontaneous" in being relatively uninhibited (Davis 1949). Secondary relations are at the other end of the continuum: extrinsic, impersonal, exclusive, and inhibited.

The eight forms of economic distribution as they occur in Washo society can be ordered along this continuum from primary to secondary: (1) ceremonial disposal, (2) familial sharing, (3) task group sharing, (4) gift and ceremonial exchange, (5) feasts, (6) payment for services, (7) gambling, and (8) trade.

In terms of the socio-economic groups involved, only two - familial sharing and task group sharing - are essentially concerned with economic production. The other six are concerned with distribution. This gives us the dichotomy of "producing groups" and "distributing groups". The distribution involved in producing groups takes the general form of sharing (weak reciprocity), while the distribution in distributing groups takes the general form of an exchange (strong reciprocity).

On the basis of a hypothetical breakdown of the total distribution of all economic goods and services in Washo economy we can order these forms on a continuum from the quantitatively most important to the least important: (1) familial sharing, (2) task group sharing, (3) gift and ceremonial exchange, (4) feasts, (5) gambling, (6) trade, (7) payment for services, and (8) ceremonial disposal. Other forms of distribution such as theft (lamamshawi, "thief"), lost (pa) and found (ipu), and the spoils of war did occur but were not important enough to be discussed here.

The following outline presents a few of the qualities of these eight forms of distribution as they appear in Washo society and in the order they will be discussed in the following section of this chapter.

"Primary" Distribution

1. Familial Sharing: based on division of labor by sex and age in the household; quantitatively most important. [462] [592]
2. Task Group Sharing: based on the breakdown of products from producing groups larger than the household.
3. Gift and Ceremonial Exchange: strong reciprocity: social status primary; connected with hospitality and life cycle events. [554]
4. Feasts: an abundance of food distributed by kin, task, or communal group. [574]
5. Ceremonial Disposal: based on supernatural beliefs.

Rabbit skins were also cut into strips and woven into warm robes. Conical houses were made of wooden poles and brush thatch for winter weather while a half-dome windbreak served for warm weather.

The household of a family and relatives in a single winter house was the basic socioeconomic unit of society. Each household worked and shared together in solving the problems of survival and fulfilling social and ritual obligations. The household continued to fish, hunt, and collect its food in a fairly uniform way year after year in the same sector of Washo territory. If the fishing was poor in one place, they moved to another stream. If the pinenuts failed, they went to the west and gathered acorns. And wherever they went, they hunted or gathered what was available: some tree grubs here, a lettuce-like vegetable there, and a squirrel or rabbit or bird at the next place. The procurement and preparation of food was clearly the most time consuming activity in Washo life.

Men and women often worked together at the same tasks, but there was some division of labor by sex. Men hunted and except for basketry, were the craftsmen who made the clothing, houses, and hunting and fishing gear. Women gathered plant and insect foods, prepared and cooked them, made the baskets, and tended the children. A few individuals specialized to a degree in becoming shamans, midwives, herbalists, or particularly adept in a craft.

Sharing, as the economic basis of family life, was the very essence of Washo economy. Sharing found expression in the producing task groups that drew members from more than one household. It was through sharing that the vast majority of goods changed hands. Exchange, with a stronger demand for reciprocal equivalence than sharing, characterized the economic aspects of social rituals, as well as the more impersonal forms of distribution such as gambling, trade, and payments made for services rendered.

Washo economy appears in a few ways to be distinctive in the Great Basin. The Washo ranged a particularly productive environment which allowed them the highest population density in the Basin. The Washo may have had less trade than the surrounding peoples because of several factors, language isolation being one. Pinenut groves were privately owned, a rare phenomenon in the Basin. Washo techniques for gathering and storing pinenuts, in strips and the construction of great caches, is also perhaps unique in the Basin and inadvertantly presented them with another unique phenomenon, overproduction.

There are still broad gaps in our knowledge of Washo aboriginal life. The data are fairly complete on language and mythology, but the rest of Washo culture has been only sketched out in its major outlines. Most of this is unrecoverable and only by careful interviewing, archeology, and scrutiny of historical documents can we hope to reconstruct a way of life that began to disappear over 100 years ago.

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ANTHROPOLOGICAL RECORDS

		Ye	Ki	Kl	Kh	To	Te	Pa	Wa	At	Sa	Tg	Wd	Ki	Al
398.	Game believed immortal	–	+	+	+	–	–	+	•	–	–	+	–	–	–
399.	Game increase controlled by ceremony	–	+	–	–	•	+	–	–	–	–	+	+	–	–
401.	Offering of game kill	–	–	–	–	•	+	–	+	–	•	•	+	+	•
402.	To "nature"	–	–	–	–	+	–	–	–	+	+	+	+	–	+
403.	To spirit	–	–	–	–	–	–	–	–	–	+	–	–	–	+
404.	With prayer	–	–	–	–	+	+	•	–	–	+	+	+	–	+
405.	Piece of gall	–	–	–	–	–	–	–	–	–	+	–	–	–	–
406.	Thrown in brush	–	–	–	–	–	–	–	+	–	+	–	–	–	–
409.	Tip of deer tail hidden under rock for luck	–	–	–	–	+	+	–	–	+	+	–	+	–	–

NWA 222 252 251

Gathering

*410.	Acorns (ta)	+	+	+	–	–	+	+	+	–	–	–	–	–	+
411.	Leaching in sage-lined pit	–	–	–	–	–	–	–	+	–	–	–	–	–	–
411a.	In sand pit	+	+	+	–	–	+	+	–	–	–	–	–	–	+
413.	Grinding in mortar (paraam)	+	+	+	–	–	+	+	–	–	–	–	–	–	+
414.	Boiled mush	+	+	+	–	–	+	+	+	–	–	–	–	–	+

Miscellaneous Pants

*433.	"Grass" seeds	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*434.	Cactus fruit eaten (nawa or ntae)	–	–	–	–	–	–	–	–	–	–	–	–	–	–
435.	"Stems" eaten	–	+	–	+	+	+	+	+	–	–	+	–	–	–
436.	Needles burnt off	–	+	–	+	+	+	+	+	–	–	+	–	–	–
437.	Needles brushed off	–	–	–	–	–	–	–	+	–	–	+	–	–	–
438.	Roasted in ashes	–	+	–	+	+	+	+	+	–	–	+	–	–	–
439.	Roots	+	+	+	+	+	+	+	+	+	+	+	+	+	+
440.	Berries	+	+	+	+	+	+	+	+	+	+	+	+	+	+
443.	Piñon Nuts (kwa)	+	+	+	+	+	+	+	+	–	–	•	–	+	•
*443a.	Hooked pole (teama) for piñon nuts	+	+	+	+	+	+	+	+	–	+	–	–	–	–
445.	End fire bent	–	–	+	–	–	–	–	–	–	–	–	–	–	–
*445.	End separate piece	+	+	+	+	+	+	+	+	–	–	–	–	–	–
447.	Climb tree to gather	+	+	+	+	+	+	+	+	–	+	–	–	+	–
448.	Men	+	+	+	+	+	+	+	+	–	+	–	–	+	–
449.	Women	+	+	+	+	+	+	+	+	–	+	–	–	+	–
450.	Climbing stick used	+	+	+	+	–	+	+	+	–	–	–	–	+	+
*451.	Storage: green, in stone-lined circular pit	+	+	–	–	–	–	+	+	–	+	–	–	+	+
451a.	Piled on ground, covered	•	•	•	•	+	+	+	+	–	+	–	–	–	–
452.	Whole cones in cache	+	+	–	+	+	+	+	+	–	+	–	–	–	–
453.	Cooked seeds stored	–	–	+	–	–	–	+	+	–	+	–	–	–	–
*453a.	Cones opened by roasting in earth oven	+	+	+	+	+	+	+	+	–	+	–	–	–	–
454.	By burning	+	+	–	+	+	+	+	+	–	+	–	–	+	+
454a.	By exposing to sun	+	+	+	+	+	+	+	+	–	+	–	–	+	+
455.	Nuts struck from ripe cone	+	+	+	+	+	+	+	+	–	+	–	–	+	+
456.	Cache for nuts removed from cone	+	+	+	+	+	–	+	+	–	+	–	–	+	–
457.	Unlined pit	+	–	–	+	–	–	–	–	–	+	–	–	+	–
*458.	Grass lined	+	–	+	–	–	–	+	+	–	+	–	–	+	–
459.	Lined with pine-leaf soil	+	+	+	+	–	+	+	+	–	+	–	–	+	–
460.	Brush-and-stone covered	+	+	+	+	–	–	+	+	–	+	–	–	–	–
461.	Juniper-bark lined	+	+	+	+	–	–	+	+	–	+	–	–	+	–
*462.	Nuts ground on metate (nuta)	+	–	+	+	–	–	+	+	–	+	–	–	+	–
462a.	In mortar	+	+	+	+	+	+	+	–	+	+	–	–	+	+
463.	Parching	–	+	+	+	+	+	+	–	–	+	–	–	+	–
*464.	In "pan" (twined basket)	+	+	+	+	+	+	+	+	–	+	–	–	+	+
*466.	Conical burden basket for gathering	–	–	–	–	–	–	–	–	–	–	–	–	–	–
467.	Family owned plots	+	+	+	+	+	+	+	+	–	+	–	–	+	+
467a.	Band owned plots	+	+	+	+	+	+	+	+	–	+	–	–	–	+
467b.	Families wintered on piñon-nut range	•	•	•	•	•	•	•	+	–	+	–	–	–	–
468.	Nuts eaten as flour, raw	+	+	+	+	+	+	+	+	–	+	–	–	+	+
469.	Nuts eaten as mush	+	+	+	+	+	+	+	+	–	+	–	–	+	+
470.	Nuts eaten chilled as mush	+	+	+	+	+	+	+	+	–	+	–	–	+	+

NWA [443] [H23 262]

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Achomawi N35

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	Kt	Kh	To	To	Pa	Wa	At	Sa	Tg	Wi	Ki	AR
885a. Cannon	+	+	+	+	+	+	+	+	+	+	+	+	+	+
886. Ulna	+	+	+	+	+	+	+	+	+	+	+	+	+	+
887. Scapula	-	-	+	-	-	-	-	-	-	-	-	-	-	-
888. Coyote bone: ulna	+	+	-	+	-	-	-	-	-	-	-	-	-	+
888a. Tibia	-	+	-	-	-	-	-	-	-	-	-	-	-	+
889. Rabbit bone: tibia	-	-	-	-	-	-	+	-	-	-	-	-	-	-
889a. Radius	-	-	-	-	-	-	+	-	-	-	-	-	-	-
890. Cactus spine (nawa)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
892. Awl case: bark bundle	-	+	+	+	-	-	-	-	-	-	-	+	-	-
893. Buckskin	-	+	+	+	-	+	+	+	+	+	+	+	+	+
Drill														
894. Shaft with stone point	+	+	-	+	-	-	+	-	+	-	+	+	+	+
894a. Point attached in slot with glue	+	+	-	-	-	-	+	-	-	-	-	+	-	-
895. Shaft with bone point	-	-	-	-	-	+	-	-	-	+	+	-	-	-
895a. Unhafted bone point	-	-	-	+	-	-	-	+	-	+	+	-	-	-
896. Shaft with horn point	-	-	-	-	-	+	+	+	-	-	+	+	-	-
897. Stone knife for drill	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Various														
901. Broken cobble for chopping	+	+	+	+	+	-	+	+	+	+	+	+	+	+
902. Natural cobble for hammer	+	+	+	+	+	+	+	+	+	+	+	+	+	+
FLINT FLAKING														
903. Flint (tupic') flaker	+	+	+	+	-	+	+	+	+	+	+	+	+	+
904. Sharp point	+	+	+	+	-	+	-	+	+	+	+	+	+	+
905. Notched end	-	-	-	-	-	-	+	-	-	-	-	-	-	-
906. Of antler tip	+	+	+	+	-	+	+	+	+	+	-	+	+	+
907. Of mt.-sheep horn	-	-	-	-	-	-	-	-	-	-	-	+	+	-
909. Flint warmed	-	-	+	+	-	-	-	-	-	-	-	-	-	-
910. Buckskin hand pad	+	-	+	+	-	+	+	+	+	+	+	+	+	+
911. Pressure flaking	+	+	+	+	-	+	+	+	+	+	+	+	+	+
SKIN DRESSING														
912. Skin soaked first	+	+	+	+	+	+	+	+	+	+	+	+	+	+
913. Hair removed: inclined rubbing post	+	+	+	+	+	+	+	+	+	+	+	+	+	+
915. Tanning: with brain	+	+	+	+	+	+	+	+	+	+	+	+	+	+
916. With spinal cord	+	-	-	+	-	+	+	+	+	+	+	+	+	+
920. Tanning agent soaked	+	+	+	+	-	+	+	+	+	+	+	+	+	+
921. Tanning agent kept: in piece of intestine	-	-	-	-	-	-	-	+	-	-	+	+	+	+
921a. In pericardial sack	+	+	-	-	-	-	-	-	-	-	-	-	-	-
922. Graining: soak and stretch	+	+	+	+	+	+	+	+	+	+	+	+	+	+
923. Rubbing stone used	+	+	-	-	-	-	-	-	+	+	+	+	+	+
924. Smoking	-	+	+	+	+	+	-	-	-	+	+	+	+	+
925. 1 side only	-	+	+	+	+	+	-	-	-	-	+	+	+	+
926. Both sides	-	-	-	-	-	-	-	-	+	+	+	+	-	-
927. Hide tied funnel shape	-	+	+	+	+	+	-	-	-	-	+	+	+	+
928. Hide on tripod over fire	-	-	-	-	-	-	-	-	+	+	+	+	+	-
929. Juniper-bark smoke	-	+	+	+	+	+	-	-	+	+	+	+	+	-
930. Wood-chip smoke	-	-	+	+	+	+	-	-	+	+	+	+	+	+
931. Sewn by awl	+	+	+	+	+	+	+	+	+	+	+	+	+	+
932. Sewn by weaver	+	+	+	+	+	+	+	+	+	+	+	+	+	+

NWA 412

NWA 324

NWA 281

NWA [462]

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Achomawi NS5

ANTHROPOLOGICAL RECORDS

NWA 411

		Ys	Kl	K2	Kn	To	Te	Pa	Wa	At	Sa	Yg	Md	Kl	AK
	1024. Rawhide	+	+	–	–	–	+	+	–	–	–	+	–	–	+
	1025. Wooden rim	+	+	–	–	–	+	+	–	–	–	+	–	–	+
	1026. Feathers attached	+	–	–	–	–	+	+	–	–	–	+	–	–	–
1027.	Armor	–	–	–	–	–	–	–	–	–	–	–	–	–	+
1028.	Club, stone headed (tákuimamu)	–	–	°	°	–	–	–	–	–	–	°	°	–	–
	1028a. Stone in buckskin on end of thong	·	+	+	–	–	–	–	–	–	–	–	–	–	–
	1029. Plain rabbit club only	–	–	–	–	–	–	+	–	–	–	–	–	–	–
1031.	Sling (takui'wu'mugé) as toy (cf. 1868a)	+	+	+	+	+	+	+	+	+	+	+	–	+	–
	1031a. For war and hunt also	+	–	–	–	–	–	–	–	–	–	–	–	–	–

NWA 285 [H2]

BASKETRY

1032.	Baskets made by women only	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1032a. Fish traps made by men	·	+	–	+	–	+	+	+	+	+	+	+	+	+

Materials

°1033.	Willow for coil foundation (tátsic'kwa)	+	+	+	+	°	–	+	+	+	+	+	+	+	–
°1034.	Willow for twine foundation (tátwic'kwima)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
°1035.	Coil and twine weft of willow sagewood	+	+	+	+	+	+	+	+	+	+	+	+	+	+
°1035a.	Tule	–	–	–	–	+	–	–	–	+	°	+	–	–	+
1039.	Inner willow bark brown	+	+	–	+	+	+	+	+	+	+	+	+	+	–
1039a.	Fern roots for dark brown	–	–	°	–	–	–	–	°	–	–	–	–	–	–
1040.	Pussywillow black	–	–	–	–	–	+	–	–	–	–	–	–	–	–
°1040a.	Material buried to dye	·	·	°	+	+	+	–	+	+	°	+	+	–	–
1041.	Red feather quills	–	–	–	–	–	–	–	+	–	–	–	–	–	–
1042.	Yellow feather quills	–	–	–	–	–	–	–	+	–	–	–	–	–	–
1043.	Strands scraped through hole in can	+	+	+	+	+	+	+	+	–	–	+	+	–	–
1044.	Applied decoration: black paint	–	–	–	–	–	+	–	–	–	–	+	+	–	–
	1045. Red paint	–	–	–	–	–	+	–	–	–	–	+	+	–	–
	1046. Yellow paint	–	–	–	–	–	+	–	–	–	–	+	+	–	–

°Basket Weaving

°1048b.	Wicker	·	–	–	–	–	–	–	–	–	–	–	–	–	–
°1049.	Coiling	+	+	+	+	–	–	+	+	+	+	+	+	·	–
	°1051. 1 rod	+	+	+	+	–	–	+	+	+	+	+	+	·	–
	°1052. 2 rods	–	+	–	°	–	–	–	–	–	+	+	–	+	–
	°1053. 3 rods	–	+	+	°	–	–	+	+	–	+	–	–	–	–
	°1054. 2 large, 1 small rod	–	+	+	–	–	–	–	+	–	–	–	–	–	–
	°1055. 4 rods	–	–	–	–	–	–	–	–	–	+	–	–	–	–
°1056.	Coiling (looking into basket) clockwise	+	+	–	–	–	–	+	+	+	+	+	+	·	–
	1057. Counterclockwise	–	·	+	+	–	–	+	–	+	+	+	+	·	–
	1057a. Split stitch	·	·	–	–	–	–	–	–	–	–	–	–	–	–
°1058.	Awl worked from outside of basket	+	+	+	+	–	–	+	+	+	+	+	+	·	+
°1059.	Twined weaves: plain 2-strand	+	+	+	+	+	+	+	+	+	+	+	+	·	+
	1060. Diagonal twine	–	–	–	–	–	–	–	–	–	–	–	–	–	+
	1061. 3-strand	–	–	–	–	–	–	–	–	–	–	–	–	–	+
	1062. Openwork	+	+	+	+	+	+	+	+	+	+	+	+	·	+
	1063. Closework	+	+	+	+	+	+	+	+	+	+	+	+	·	+
°1064.	Bead decoration, aboriginal	–	–	–	–	–	–	–	–	–	–	–	–	–	+
	°1064a. Modern	+	+	+	+	+	+	+	+	+	+	+	+	·	+
°1066.	Feathers woven in	–	–	–	–	–	–	–	°	–	–	–	–	–	–

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Basket Forms

1067.	Twined, cook, basket (tsíkm)	~	~	~	~	~	~	~	~	~	~	~	~	~	~
	1068. Oval	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1070. Parallel warp	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1070a. Willow rim	+	+	+	+	+	+	+	+	+	+	+	+	+	+

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ANTHROPOLOGICAL RECORDS

		Te	Kl	Kd	Kn	To	Tb	Pa	Wa	At	Sa	Ty	Wd	Ki	Ar
	WEAVING (other than basketry)														
	Skin Blankets														
1137.	Animal furs used (twisted strips)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1138.	Rabbit (kambwi) fur	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1139.	Rat fur	+	+	+	+	+	+	+	-	+	+	-	-	+	
1140.	Wildcat fur	-	-	+	+	+	+	-	-	-	-	-	-	-	-
1140a.	Muskrat fur	-	+	+	+	+	-	-	-	+	+	-	-	-	-
1141.	Squirrel fur	+	+	+	+	-	-	+	-	+	-	-	-	-	+
1141a.	Mole fur	-	+	+	+	-	-	-	-	-	-	-	-	-	-
1142.	Coyote fur	-	-	-	-	-	+	-	-	-	-	-	-	-	-
1142a.	Meadow-mouse fur	-	+	+	+	+	+	-	-	+	-	-	-	-	-
1143.	Loom (wikato): 2 parallel bars	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1144.	2 horizontal, equidistant from ground	+	+	+	+	+	+	+	+	+	+	+	-	-	-
1144a.	2 horizontal, 1 above the other	-	+	+	+	+	-	-	+	-	-	-	-	-	-
1145.	2 vertical	-	-	-	-	-	-	-	-	-	-	-	-	+	+
1147.	Warp: 2-ply	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1148.	Single strip	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1149.	Plain stick for twisting	+	+	+	+	+	+	+	+	+	+	+	+	+	-
1151.	Twisting on thigh	+	+	+	+	+	+	+	+	+	+	+	-	-	+
1152.	Weft: of string	+	+	+	+	+	+	+	-	+	+	+	-	-	+
1153.	Of buckskin	-	+	+	+	-	-	+	-	-	-	+	+	+	-
1154.	Twined weave	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1155.	Sex of maker: male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1155a.	Female	-	+	+	+	+	-	+	+	+	+	+	+	+	+
	Feather Blankets														
1156.	Bird skins used	-	+	+	+	+	-	-	-	-	-	-	-	+	-
1157.	Mud-hen skins	-	+	+	+	+	-	-	-	-	-	-	-	+	-
1159.	Skins sewn together	-	-	+	+	+	-	-	-	-	-	-	-	+	-
1160.	Skins woven, like with fur blankets (nos. 1137-1156)	-	+	+	+	+	-	-	-	-	-	-	-	+	-
1162.	No. of ply warp: 1	-	-	+	+	+	-	-	-	-	-	-	-	+	-
1162a.	2	-	+	-	+	+	-	-	-	-	-	-	-	+	+
1163.	Vegetable-Fiber Blankets	-	-	-	+	-	-	-	-	+	-	+	+	-	+
	(See also 1134-1136)														
1164.	Material: juniper bark	-	-	-	+	-	-	-	-	-	-	+	+	+	-
1165.	Sage bark	-	-	-	+	-	-	-	-	+	-	+	+	+	+
1165a.	Tule matting	+	-	-	+	-	-	-	-	+	+	+	+	+	+
1169.	Weaving: twined	-	-	-	+	-	-	-	-	+	+	+	+	+	+
	1171. Mats	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1173a.	Mats of dogbane or Apocynum (wihewi) fiber	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1174.	Shuttle: string lengthwise on stick	+	+	+	-	-	+	+	+	-	+	+	+	+	+
	1174a. Stick carved (like Hupa mat needle)	+	+	+	-	+	+	+	+	-	+	+	+	+	-
1176.	String ball on stick	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1178.	Knots: bowline at edge	+	-	-	-	-	+	+	-	-	+	-	-	-	-
1179.	Weaver's	-	-	+	-	-	-	-	-	-	-	-	-	-	-
1180.	Overhand	-	+	-	+	-	-	+	-	-	-	-	-	-	-
1180a.	Square	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1180b.	Mesh gauge: wood	-	-	+	+	+	-	+	-	-	-	-	-	-	-
1180c.	Fingers	-	+	-	-	+	-	+	+	+	-	+	+	-	+
1180d.	Stone	+	-	-	-	-	-	-	-	-	-	+	-	-	-
1180e.	Rod of shuttle	-	-	-	-	-	+	-	-	-	-	-	-	-	-

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ANTHROPOLOGICAL RECORDS

	Ts	Kl	K2	Kn	To	To	Pa	Wa	At	Sa	Yg	Wd	Kl	Al
DIVISION OF LABOR														
2111. General seed gathering, female	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2112. Pine-nut gathering, both sexes	+	+	+	+	+	+	+	+	-	+	-	-	+	+
2113. Knocking down, male	+	+	+	+	+	+	+	+	-	+	-	-	+	+
2114. Picking up, female	+	+	+	+	+	+	+	+	-	+	-	-	+	-
2115. Transporting, female	+	+	+	+	+	+	+	+	-	+	-	-	+	-
2115a.Male	-	-	-	+	+	+	+	+	-	-	-	-	-	+
2116. Preparing, female	+	+	+	+	+	+	+	+	-	+	-	-	+	+
2116a.Male	-	-	-	+	+	+	-	-	-	+	-	-	-	-
2117. Cooking, female	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2117a.Male	+	-	-	+	-	-	-	-	-	+	-	-	-	-
2118. Carrying water, female	+	+	+	+	+	-	+	-	+	+	+	+	+	+
2118a.Male	+	+	+	+	+	+	+	+	+	+	-	+	+	+
2119. Near camp, female	+	+	+	+	+	-	+	-	+	+	+	+	+	+
2119a.Male	-	+	+	-	-	+	+	+	+	+	-	+	+	+
2120. Long distance, female	-	+	-	+	-	-	+	-	+	+	+	+	+	+
2120a.Male	+	+	+	+	+	+	+	+	+	+	-	+	+	+
2121. Fire tending (gathering wood), female	+	+	+	+	+	-	-	-	+	+	+	+	+	-
2121a.Male	+	+	+	+	+	+	+	+	-	+	+	+	+	+
2122. Hunting, male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2123. Fishing, female	-	+	+	+	-	-	+	-	+	+	-	-	-	-
2123a.Male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2124. Gathering: larvae, female	-	+	-	+	+	-	+	+	+	+	+	-	-	+
2124a.Male	+	+	-	+	+	+	-	-	-	+	+	+	+	+
2125. Grubs, female	-	-	-	+	+	-	-	-	-	+	+	+	-	+
2125a.Male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2126. Grasshoppers, female	-	-	-	-	-	-	-	+	-	+	+	-	-	+
2126a.Male	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2127. Rats and mice catching, female	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2127a.Male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2129. Pine nuts from nt. cache, female	+	+	+	+	+	+	-	+	-	+	-	-	+	-
2129a.Male	+	+	+	+	+	+	+	+	-	+	-	-	+	-
Manufactures														
2130. House, female	-	+	+	+	+	-	+	+	-	-	+	-	-	-
2130a.Male	+	+	+	+	+	+	+	+	+	+	-	+	+	+
2131. Baskets, female	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2132. Skin preparations, female	-	-	+	+	+	-	+	-	+	+	+	+	+	-
2132a.Male	+	+	+	+	-	+	-	+	+	+	+	-	+	+
2133. Clothing, female	+	+	+	+	+	-	+	-	+	+	+	+	+	-
2133a.Male	+	+	+	-	-	+	-	+	+	+	+	-	-	+
2134. Moccasins, female	-	-	+	+	+	-	-	+	+	+	+	+	+	-
2134a.Male	+	+	+	+	+	+	+	+	-	+	+	-	-	+
2136. Matate, female	-	+	-	-	-	-	+	-	+	+	+	-	-	-
2136a.Male	+	-	-	-	-	+	-	-	-	+	-	+	-	-
2137. Skin blanket, female	+	-	-	+	+	-	-	-	+	+	+	+	+	+
2137a.Male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2138. Cord, female	-	-	-	-	+	-	+	-	+	-	-	+	-	+
2138a.Male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2139. Weaving, female	-	+	+	+	+	+	+	+	+	+	+	+	+	+
2139a.Male	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2140. Rabbit net, male only	+	+	+	+	+	+	+	+	+	+	+	+	+	+
POLITICAL ORGANIZATION														
Political Group														
2141. Sovereign body is: localized band (named group of defined region)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2142. Village	-	-	-	-	-	-	-	-	-	-	-	-	-	-

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